November 11
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life." DOCTRINE AND COVENANTS 134: 2.

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HEAR YE! A PROPHET SPEAKS*

PRESIDENT HEBER J. GRANT

I AM VERY THANKFUL indeed for the opportunity of meeting with the Saints in another general conference. I rejoice in the very splendid turnout that we see here to-day, and realise that even with the overflow meeting in the Assembly Hall there are many who will be disappointed in not getting room in this building or the adjoining one. But it is estimated that fully one hundred thousand people will hear these services to-day over the radio.

I understand that the amplifier installed here will make it entirely unnecessary for me to raise my voice beyond that which would be needed in an ordinary hall. I am very glad of this, for the reason that exerting oneself in order to be heard is very much more of a strain than to talk in just an ordinary voice. I should be very glad to know if any in this audience are failing to hear distinctly what I am saying at the present time. If so, will they kindly raise their hands. I discover that everybody is hearing my remarks, and I am not talking any louder than would be necessary in a room containing only a few hundred people.

I earnestly and sincerely desire the faith and prayers of the Latter-day Saints to attend not only myself but all of the speakers during this conference, that they may be inspired by the Lord to say those things which will be calculated in their

*Address delivered at the opening session of the Ninety-seventh Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 5, 1926.

nature to encourage the Saints to renewed diligence in discharging the duties and obligations that rest upon them as members of the Church.

CHANGES SINCE LAST CONFERENCE

It will be interesting to you, no doubt, to know regarding the changes that have taken place since our last conference.

The Wayne Stake now has a new President—Brother William F. Webster.

Mission presidents released and appointed during the past six months: Mark V. Coombs has been released as President of the Tongan Mission, and J. A. Cahoon appointed to succeed him. Eugene J. Neff has been released as President of the Hawaiian Mission, and William M. Waddoups appointed to succeed him. J. Wyley Sessions has been released as President of the South African Mission, and Samuel Martin appointed as his successor. Melvin J. Ballard has been released as President of the South American Mission, and Karl B. R. Stoof appointed as his successor. Brother Kenneth L. Haymore has been released as acting President of the Mexican Mission, on account of the return from South America of Rey L. Pratt, President of that Mission. Hyrum W. Valentine has been appointed to succeed Fred Tadje as President of the German-Austrian Mission.

The following new wards have been organised: Eden Ward, Minidoka Stake; Emerson Ward, Minidoka Stake; Hazelton Ward, Minidoka Stake; Ogden 19th Ward, Weber Stake; Conda Ward, Idaho Stake; Wendell Ward, Blaine Stake; Jewett Ward, Young Stake; Ely Ward, Nevada Stake.

New stakes organised: Lyman Stake, formerly a part of Woodruff Stake, President, Melvin H. Rollins; Nevada Stake, formerly a part of North Weber Stake, Carl K. Conrad, President.

Bishops who have died: William C. Hegstrom of Central Ward, Bannock Stake; and John A. Hunt of St. Charles, Bear Lake Stake.

At the present time we have 96 stakes of Zion, 915 wards and 74 independent branches, making 989 wards and branches. And we have 27 missions.

ALMA'S GREAT DESIRE

I will read from the 29th chapter of Alma in the Book of Mormon:

> O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!
>
> Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and

come unto our God, that there might not be more sorrow upon all the face of the earth.

But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men according to their wills, whether they be unto salvation or unto destruction.

Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.

Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy.

MISSIONARY WORK BRINGS GENUINE JOY

I believe that every Latter-day Saint who has received a testimony of the divinity of the work in which we are engaged has this same feeling that Alma had—a desire that all the world might hear the testimony of the Gospel of the Lord Jesus Christ. When men and women receive a testimony of the divine mission of the Prophet Joseph Smith, they are anxious that all the world should have that same knowledge and faith. They are anxious that the Gospel should go to every honest soul. And there is no labour in all the world that brings to the human heart, judging from my personal experience, more joy, peace and serenity than proclaiming the Gospel of the Lord Jesus Christ. I remember that while I was labouring in Japan, on account of my failure to learn the language I was not entirely happy in my work there. I remember going out into the woods, kneeling down and praying to God that when my work was finished there I would appreciate it if I were called to the British Isles to succeed Brother Francis M. Lyman. Shortly after uttering that prayer I received a cable: "Come home on the first vessel." When I arrived home President Smith told me that they had decided to send me to Europe to succeed Brother Lyman. He said, "We realise that the two years or more that you have been in

Japan have been anything but satisfactory from the standpoint of the joy that comes into the hearts of the missionaries in bringing souls to a knowledge of the truth, and we want you to have at least a year of real genuine missionary experience." When I went into his office and bade him good-bye, and said: "I will see you in a year," he said: "We have decided to make it a year and a half." I said: "Multiply it by two and say nothing about it, and it will please me," and that is exactly what he did. I was there a little over three years, and never have I had sweeter joy, more genuine satisfaction in my life than during those three years, when I had no thought except the spreading of the Gospel of the Lord Jesus Christ.

THE WORTH OF SOULS

We have recorded in the 18th section of the Doctrine and Covenants the following:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people.

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

Behold, you have my gospel before you, and my rock, and my salvation.

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.

And if you have not faith, hope, and charity, you can do nothing. . . .

Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved.

This revelation was given through the Prophet Joseph Smith to Oliver Cowdery and David Whitmer, and they were instructed to seek out twelve apostles who should have the spirit of the mission to go forth and proclaim the Gospel of glad tidings, which the voice out of heaven declared to the Prophet Joseph Smith and Sidney Rigdon:

And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

That through him all might be saved whom the Father had put into his power and made by him.

A TESTIMONY

In that same revelation we find, and I have repeated it time and time again:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

We have this testimony to bear to the world, that men in our day have seen Jesus Christ, that He has restored to the earth the Gospel of life and salvation; that in the Kirtland Temple the Saviour appeared to Oliver Cowdery and Joseph Smith, also Moses, Elias and Elijah, and that the keys of every dispensation of the Gospel were committed into the hands of those two men. They were given this authority, and it is a source of great joy.

I rejoice in announcing that the Church is doing more to-day in the spreading of the Gospel, and it has a larger body of missionaries in the field proclaiming the Gospel than at any other time in its history. A year ago we called for volunteers of men of maturity, men of experience and testimony, men who were seasoned in the Gospel, to go out into the field for a period of six months. Hundreds responded to that call, and I have listened to some of the most remarkable and wonderful testimonies of the manifestations and blessings of the Lord to those men, as I have conversed with them upon their return home, that I have ever heard. The signs verily follow the believer in this Church, and people receive the witness of the Spirit wherever the Gospel is preached.

THE SUPREME RESPONSIBILITY OF LATTER-DAY SAINTS

I have culled out a few quotations from the Doctrine and Covenants that I would like to read here:

Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost. . . .

And he that believeth shall be blest with signs following, even as it is written.—Doctrine and Covenants 68: 8, 10.

And this gospel shall be preached unto every nation, and kindred, and tongue, and people.

And the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come;

And worship him that made heaven, and earth, and the sea, and the fountains of waters.—Doctrine and Covenants 133: 37-39.

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.—Doctrine and Covenants 82: 10.

The one supreme thing that devolves upon me, upon you, and upon every Latter-day Saint is the preaching of the Gospel of the Lord Jesus Christ, in public and in private, and above all to proclaim the Gospel in our lives by being absolutely honest in the keeping of the commandments of the Lord. No man can teach the Latter-day Saints under the inspiration of the Spirit of the living God, or proclaim to the world that there has come a commandment from the Lord in our day for men to observe the ancient law of tithing, unless that man is a conscientious and honest tithe-payer. On the other hand, the inspiration of the living God attends those men who proclaim the law of tithing, when they are obeying it themselves. No man can, under the inspiration of the Spirit of the Lord, warm the hearts of the Saints, or benefit the people of the world, by proclaiming the Word of Wisdom, who does not obey it himself. But the man who obeys the Word of Wisdom can touch the hearts of the Latter-day Saints in proclaiming that wonderful revelation that the Lord has given to us for our health and our benefit, and above all that has been given to us with a promise attached thereto. I desire to read that revelation from first to last:

THE WORD OF WISDOM

A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion—

To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days—

Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

And, again, strong drinks are not for the belly, but for the washing of your bodies.

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

And again, hot drinks are not for the body or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—

Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.

All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

And these hath God made for the use of man only in times of famine and excess of hunger.

All grain is good for the food of man: as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Let me read again:

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.

OBEDIENCE ESSENTIAL

There is no promise made to you or to me or to any Latter-day Saint that the destroying angel shall pass us by, or that we shall have hidden treasures of knowledge, unless we obey the Word of Wisdom, and the way above all other ways for men and women to teach their children the necessity of obeying the Word of Wisdom is by obeying it themselves.

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

I believe beyond the shadow of a doubt that there are hundreds and thousands of Latter-day Saints who, but for the observing of the Word of Wisdom, would not be here to-day. When they have been attacked by serious diseases and have been in a critical condition physically, having obeyed that law, having fulfilled an irrevocable law of God, He is bound to bestow the promised blessings; and they have come to the afflicted ones.

(TO BE CONTINUED)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, NOVEMBER 11, 1926

EDITORIAL

OUR CONFERENCE PRESIDENTS

The British Mission comprises fifteen Conference Districts, each of which is under the immediate supervision of one of the missionary Elders who is known distinctively as the Conference President. Within his district he assigns the traveling missionaries to their several fields and supervises their labours as well as the activities of the component branches. He is directly accountable to the Mission President, and makes report at regular intervals besides sending in special reports as such are called for.

It is a very pleasing feature, demonstrated by the monthly compilation known as the Labour Report, a copy of which is sent to every missionary, that our Conference Presidents are none the less traveling missionaries though called to positions of presidency. Being charged with executive duties they cannot be expected to excel in the number of hours spent in tracting, visiting members and investigators, or in other routine duties; but that they accomplish much along these and allied lines is evident from the reports. This is as it should be. Conference Presidents are not merely presiding officers; they are traveling ministers as well, and are expected to set a high example to their associates over whom they preside.

In but few Conference Districts are the specific duties of presidency so extensive or exacting as to deprive the Conference President of the opportunity and joy of tracting, visiting, holding out-door meetings in season and cottage meetings in all seasons, and of other field service. Nevertheless, he must give ample time and attention to his particular duties as a presiding officer and an effective supervisor.—J. E. T.

ARMISTICE DAY

November 11th, 1918, will ever stand out in bold relief on the chart of time, for that day marked the cessation of the most devastating struggle known to mortals. The titanic conflict involved all of the great powers of the earth and many countries of lesser rank; so general and widespread were the effects of the turmoil that it was titled the World War.

The angry dogs of conflict have kept taut their leashes during the subsequent years, and from their kennels in some lands have

broken loose to run rampant again. Conditions of unrest and confusion as to international relations, social and industrial affairs, financial obligations among kingdoms and republics, have prevailed. The arm of Mars, the pagan god of war, is strong and far-reaching.

Withal, great countries and their peoples have fostered a courageous spirit of optimism, and by diligent effort and willing sacrifice have partially recovered and have been rehabilitated to a really remarkable degree.

A fundamental in the nature of a normal man is the yearning for peace. He joyfully contemplates and anticipates a promised time and place when and where the conflicts of mortality will be no more. This hoped for tranquillity must be the outgrowth of justice and righteousness, for these are the bases of abiding peace. When the foundation stones of universal justice and righteousness have been firmly laid, the everlasting structure of peace will be built thereon, four-square to every wind that blows. Justice and righteousness will be established eventually in the world, even if men—honourable men—have to fight to install them.

And he [Jehovah] shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.—Isa. 2: 4.

The fervent desire of the pacifist will never be fully realised until mankind accept and apply the Gospel of Christ—the code of justice, the law of righteousness.

Armistice Day this year in Britain should be as a shaft of light piercing the thunder-clouds of national industrial storms—a beckoning symbol of peace to contending factions.

May the cenotaphs and other monuments dedicated to the heroes of the World War cease to harrow up pangs of anguish and reproach against the erstwhile foe, and instead, bear witness of the justice and righteousness that were upheld and fought for in the interest of world peace!—James K. Knudson.

IN A "MORMON" CITY

President Leland N. Wight, who has very ably conducted the affairs of the Norwich Conference District for a year past, has sent in a most interesting account of a lecture recently delivered at Lowestoft, and in other towns in Norfolk and Suffolk, by Miss Annie Lemmon, assisted by Miss Nellie Lemmon, both of Loddon, near Norwich. The lecture was announced under the attractive title: "Fifteen Days in a Mormon City", and was illustrated by stereopticon slides, the presentation occupying about two hours. We take the following excerpts from the letter referred to:

"Miss Annie Lemmon is a well known traveler and public speaker. Several years ago fourteen prominent people of Norfolk emigrated to Salt Lake City; and their departure caused much speculative talk in Loddon and Norwich. Fears for their safety—all alone among the 'Mormons'—were openly expressed. Consequently there was no little interest manifested in the visit of the Misses Annie and Nellie Lemmon to Salt Lake City in 1925. The two travelers arrived there in June, just in time to attend the great Jubilee celebration of the Mutual Improvement Associations, including the imposing pageant of which much has already been written.

"For fifteen days they had a very enjoyable visit with their friends in Salt Lake City and vicinity, and photographed many objects and places of interest, the pictures now being used to illustrate the lecture.

"Miss Annie Lemmon began her address with the accompaniment of projected pictures of the Grand Canyon of the Colorado, and the ancient ruins of Central America and Mexico. Most of the pictures shown were of Utah scenes, more particularly such as pertained to Salt Lake City, while the address was devoted openly and frankly to 'Mormonism.' The speaker depicted the past, present, and the obvious future of the 'Mormon' system, and showed what the Latter-day Saints are doing in education, industry, art, music, thrift and other virtues, and especially in the missionary work by which they are endeavouring to spread the Gospel.

"From beginning to end the lecture was a true and correct representation of our Church and people; and that it was greatly appreciated is evident by the hearty vote of thanks given by the large audience as proposed by a prominent citizen of Lowestoft. Beyond Lowestoft, the lecture has already been given at Loddon and Bungay, and the probabilities are that it will be repeated in other towns and cities throughout the eastern counties."

The Latter-day Saints welcome the closest possible observation and the most searching investigation as to their principles and precepts, their words and their lives, their professions and their deeds. Editorially, we desire to be counted in with those who have expressed by vote their appreciation of the enlightening address and the truth-telling pictures presented by these two ladies, who have seen and heard for themselves and know whereof they speak.

UTAH-IDAHO SUGAR MEN IN BRITAIN

A FEW WEEKS AGO the *Salt Lake Tribune*, published in Salt Lake City, Utah, announced that Mr. Thomas R. Cutler, who held the position of Traveling Engineer for the Utah-Idaho Sugar Com-

pany, had been engaged by a British sugar company in connection with efforts to establish the sugar industry in England. The newspaper item continues: "Utah men have been employed all over this country and in foreign lands because of their proficiency in the industry; and the employment of Mr. Cutler will introduce Utah methods in Great Britain."

The sugar manufacturing business, now in its early stages of development in Great Britain, is distinctively that of sugar beet culture and the extraction of sugar from the beets, or, as here more commonly called, the beet roots.

Mr. Thomas R. Cutler, the engineer-in-charge, is accompanied by seven others, all residents of Utah or Idaho, and all of them members of the Church of Jesus Christ of Latter-day Saints, or as people persist in calling them and all of us, "Mormons."

These eight men, who have come all the way from the far West to show Englishmen how to manufacture sugar from beets, are engaged at the new sugar factory at Peterborough, which started its current run on October 11th. The factory is controlled by the Central Sugar Company, Ltd. Besides Mr. Thomas R. Cutler, already named, this little company comprises Mr. Lewis W. Drake ("Mormon" bishop from Burley, Idaho,) his son, Mr. Norman Drake, also from Burley; Messrs. Claude W. Cawley and Frank Martin of Ogden, Utah; Archie Roberts of Hooper, Utah; Richard Young of Providence, Utah; and Henry Thomas of Lehi, Utah.

Elder Jesse R. Smith, of this Mission, who recently visited his uncle, Mr. Thomas R. Cutler, and associates at Peterborough, speaks of the bright prospects of success for the factory there situated, and continues: "There seems to be no reason why the beet sugar industry should not be a success in England. There are now several factories in different sections of the country, while the climate and soil are favourable for beet culture. The beets are small but of good quality, and it is estimated that there will be a yield of sixty thousand tons from the acreage controlled by the Central Sugar Company, Ltd., in the Peterborough region. The main thing now is to obtain enough coal to run the factory."

These Americans, "brethren" in the Church, have won the high esteem of the men labouring under them. One of our earnest missionaries, who has recently visited the Peterborough factory, has written an interesting account of the occasion, and from this we take the following:

"As Brother Cawley explained to me, when they started the factory the labourers there addressed them severally as 'Master'; but our brethren demurred, saying that they held no title and that in their service they are accustomed to treat all as equals, though every man, of course, is expected to attend to his own work. This the labouring men seemed unable to understand at first; but they have come to recognise the fact that there is a real

difference between the 'Mormons' in charge at the factory and the 'Masters' to whom they have become accustomed in other employment."

Masters and Men! Ah, well, there ever have been and, perhaps, ever will be such. There must be leaders as well as followers. Men who through their superior intelligence are competent to direct are the ones to lead, to rule in fact; but they must never forget that they are men as well as masters—

"For some must follow and some command
Though all are made of clay!"

THE WELSH CONFERENCE

VARTEG, a small coal-mining town in South Wales, was the gathering place of Latter-day Saints and their friends from the extensive Welsh district on Sunday, October 31st. The conference concourses held in the Memorial Hall were large, and devout interest was manifest in each of the three public services. President James E. Talmage was in attendance from Liverpool, together with President Thomas Biggs, Jr. and all of the Traveling Elders of the Welsh district.

During the Sunday School session a splendid program was developed, this comprising scripture citation, the reading of essays and poems, short addresses, and well chosen hymns, all devoted to the theme "Prayer." Elder Jay M. Booth related a faith-promoting incident of how his afflicted brother had been restored to health through faith and prayer. The Mission President affirmed that sincerity is the important factor in prayer. Praying is more than the mere saying of words or the repeating of written forms. If it is right that petitions and supplications to God be answered, they will be; we must have confidence that He knows what is best for us His children.

The following are important features of a report of work accomplished in the Welsh district during the last six months, given by President Biggs: Pontypool and Abercarn are the only two completely organised branches; regular meetings are held, however, in Cardiff, Newport and Mountain Ash; there are 120 members of the Church in the district, of whom 20 hold some office in the Priesthood. The seven missionaries have engaged in 1,969 gospel conversations; devoted 1,526 hours to tracting; distributed 34,596 tracts, 2,832 pamphlets, 15 copies of the Book of Mormon, and 31 other books. In concluding President Biggs declared that blessings are the fruits of obedience; only through compliance with the principles and ordinances of the Gospel can mortals be admitted into the kingdom of God.

Elder Ezra M. Parry averred that the organisation of the Church of Jesus Christ of Latter-day Saints was in fulfilment of

the utterances of ancient prophets. If a man foretells events in the name of God and the prophecies are fulfilled, that man is a true prophet, said Elder William Paxman, who then cited the materialisation of several of Joseph Smith's prophecies. Elder Ariel G. Evans pointed out from Scripture that the divers commotions and catastrophes of the current age are signs of the times, each a symbol to the wise and righteous, and a warning to the foolish and wicked, that the second advent of Christ is near. As John the Baptist was the harbinger of the Saviour's first advent, so was Joseph Smith the forerunner of His second coming, avouched Elder Daniel W. Jones. The Book of Mormon is the "stick of Ephraim" spoken of in the 37th chapter of Ezekiel, said Elder Godfrey Holmes, and is the supplement of the "stick of Judah" or the Bible, in convincing the Jews and the Gentiles that Jesus is the Christ.

The discourses of the Mission President throughout the day were progressive, the subject of Practical Religion receiving treatment from different points of view. Mankind, he said, are born in the lineage of Deity, however fallen their present state may appear to be. We are here on earth undergoing the experience of mortal life by way of preparation for that which lies beyond; but religion, to be worth its name, must be concerned with the present, and be a real help in time of need. What shall it profit a man to be versed in all the theology of the ages, and yet find nothing strengthening or comforting in his religious beliefs? What can religion do for us in the present state of national disturbance and distress? Deprivation of the ordinary comforts of life, the pangs of hunger and the chill of fireless homes are realities that test the souls of men and women. Religion should teach us to stand for the right and at the same time to be mindful of the rights of others. There can be no industrial stability, no real progress in civilisation, no rising from the earthly to the heavenly, when capitalism oppresses labour and labour wars with capital. Neither of these can say to the other, "I have no need of thee." The Gospel of Jesus Christ comprises the teachings of the Saviour, and these will save if men will only put them into practice in their lives. The kingdom of heaven shall yet be established upon the earth, and then every man shall be protected in his rights. There shall surely come a day when God's will shall be done on earth as it is done in heaven.

Appreciated musical selections were rendered during the day by Mr. Frank Crew, L.R.A.M. Though Mr. Crew is not a member of the Church, he graciously devoted his time and talents, as he has done in past conferences.

The Mission President met with the Traveling Elders between the forenoon and afternoon services. He stressed the value of constantly making fresh acquaintances, obtaining new lodges at

frequent intervals in different districts, and, during the winter months, building up the branches, that the missionaries may be free to leave them during the warmer seasons and open other fields. A conjoint assemblage of the local Priesthood, M. I. A. officers and teachers, and Relief Society sisters was also held. The Mission President counseled and urged all to work unitedly and unceasingly in furthering each phase of the work of the Lord.

Cardiff, Newport and Pontypool newspapers published good accounts of the conference.

ARIEL G. EVANS, Conference Clerk

TRUE PLEASURE

ELDER WALDO L. OSMOND, MANCHESTER CONFERENCE

PERHAPS one of the most unfortunate fallacies of shallow thinkers to-day is that the paths of duty and pleasure are divergent, and, in character unlike. The prevalence of that conception may be due to lack of careful thought and close observation. We are warned constantly against treading the path of pleasure, and are urged to take the other road. The erroneous but widespread opinion that the two are different has had vital significance in the lives of people generally and of young people particularly. Are we not prone to lose sight of the fact that the great value—the divine purpose, indeed—of our having duties prescribed at all is that obedience thereto may lead to ultimate and abiding pleasure? Pleasure means that which is pleasing; and is it not legitimate that we should seek after that which will please, provided the course of action be intrinsically right?

The assumed contrast between pleasure and duty is implied in the adage: "Not what I would like to do but what I ought to do shall be my motto." Fundamentally, there is no antithesis between the wholesome yearning for joy, happiness, pleasure, and the obligations of duty. It is contrary to sound principle to argue that we should deliberately choose the unpleasant merely because unpleasant experiences are said to be conducive to development. The reason underlying the existence of commandments and counsel is that compliance with such will result in either immediate or eventual pleasure, in the broad sense of the term. Pleasure of the right sort differs from happiness and joy rather in degree than in kind.

Would it not be more effective and would not results be more positive if the weight of our teaching relative to the subject should emphasise that the path of duty and the path of genuine and enduring pleasure are one? After all, eventual and ultimate results are those that really have significance, for the human

soul is not concerned primarily with things that are transitory. One test of a truth is—will it endure? Let us apply that test to our actions. If the pleasure and happiness derived from some accomplishment will endure, then it is true pleasure. The very nature of the soul, inasmuch as it has an eternal existence, demands that its development be of permanent character. It is therefore consistent to avoid actions that produce only a shadowy substitute for real pleasure and those which the tests of time show to be but passing fancy. The yearning for happiness and pleasure is entirely natural and is fundamentally in accord with human nature. Choices involving the transgression of law cannot possibly produce true pleasure for which so many are blindly groping.

While it is glorious to contemplate the promises of divine favour and future reward for a righteous life, let us realise that we are living in the present; our duty is of to-day, may not our joys be also? It is our privilege to enjoy the genuine thrills and pleasures that inevitably and automatically follow obedience to temporal and spiritual laws. If we learn to love our work, then that work becomes our joy. The path of duty is bordered by the bright and fragrant flowers of happiness.

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred to and from the conferences specified: Elder Harold J. Butcher from the Bristol Conference to the Welsh Conference; Elder William Paxman from the Welsh Conference to the Bristol Conference.

Releases: The following missionaries have been honourably released to return to their homes in America: Elder Weldon G. Green, of the Bristol and Liverpool Conferences; Elder Heber G. Jacobs, of the Manchester and Scottish Conferences; Elder E. Leland Nichols, of the Leeds and Bristol Conferences; Elder Jethro M. Palmer, of the Sheffield and Nottingham Conferences; Elder LeRoy E. Peterson, who has served as a Traveling Elder and as President of the Bristol Conference; Elder Allen C. Reynolds, of the Welsh, Birmingham and Manchester Conferences.

Appointment: Elder Carl E. Brown has been appointed President of the Bristol Conference to succeed President LeRoy E. Peterson, who has been honourably released.

Branch Conferences: Of the Rochdale Branch, Manchester Conference, on October 17th. President Landell S. Merrill and Elders N. Glenn Stanford and F. Donald Merrill took part. A harvest festival was held in connection with the conference.

Of the Wigan Branch, Liverpool Conference, on October 17th. Topics of the faith were discussed by President Wilford L. Hansen, Elders David M. Kennedy, Harry I. Willmore, Grant M. Wilde and Brothers Joseph Heyes and David Johnson.

Of the Kidderminster Branch, Birmingham Conference, on October 24th. "The Book of Mormon and its Teachings" was the theme of the Sunday School service. President J. Forest Wood and Elders Laurence Peterson and Robert L. Dunn delivered gospel discourses.

Arrivals and Assignments—The following missionaries arrived in Liverpool on November 6th, by the steamship *Montclare*, and have been thus assigned:

For the British Mission—Hyrum G. Jacobson, Fountain Green, Utah, to the Leeds Conference; Frank L. Koons, Ogden, Utah, to the Liverpool Conference; James W. Paxman and his wife, Sister Julia S. Paxman, Nephi, Utah, to the London Conference; George W. Romney, Salt Lake City, Utah, to the Scottish Conference.

For the South African Mission—Reed Holt Beckstead, Sandy, Utah; Leroy Hardy Duncan, Centerville, Utah; Wells Leighton Evans, Woods Cross, Utah; Sheldon Reeve Free, Salt Lake City, Utah; William Burton Holland, Rigby, Idaho; Charles Walton Larson, Farmington, Utah.

For the Netherlands Mission—Clive Henrie, Hayden, Utah; Johannes Hoekstra, Salt Lake City, Utah; John Henry McLaren, Jr., Salt Lake City, Utah.

For the Swiss-German Mission—Henry Frank Garn, Sugar City, Idaho; William Henry Huskinson, Sugar City, Idaho; Arthur B. Morgenegg, Idaho Falls, Idaho.

For the German-Austrian Mission—Donald M. Atkin, St. George, Utah; John A. Buehner, Salt Lake City, Utah; Sheldon B. Christenson, Salt Lake City, Utah; Rulon Rhodes Fairbourn, Sandy, Utah; Morris Blaine Peterson, Ogden, Utah.

For the French Mission—James Rex Kennard, Salt Lake City, Utah.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN